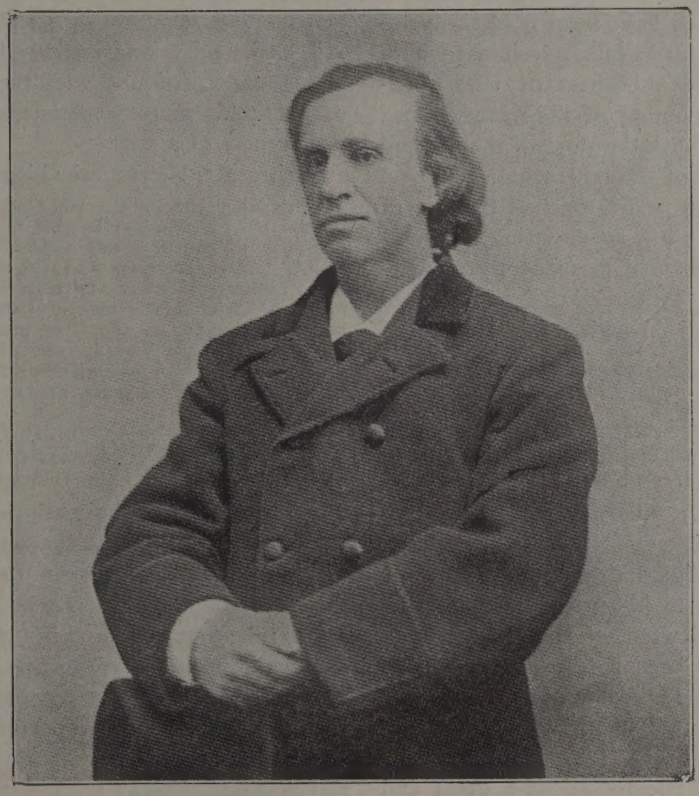
Volume LX CHICAGO, FEBRUARY 6, 1908 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion



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UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

SPECIAL ANNOUNCEMENT

A biography of one of Chicago's most unique figures and leaders will be published serially in UNITY beginning March 1st

DAVID SWING

THE PROPHET OF CHICAGO

Is it still true that

"A prophet is not without honor save in his own country"?

It is sadly true that as yet no biography of the late Professor Swing has been written. The fugitive sketches that have appeared have been necessarily inadequate and oftentimes inaccurate. It is then with great satisfaction that the publishers of UNITY announce that, with the beginning of the next volume, March 1, it proposes to publish the story of the life and a study of the ministry of David Swing, the poet preacher who for so many years touched the life of Chicago at its most vital points, ameliorating its crudities, softening its harshness and permanently modifying its spiritual climate. This series of articles will appear weekly and will run through the better part of the year.

Professor Swing left no material for a biography. Indeed, it never occurred to the modest man that his life was worthy of special record or that anyone in future years would sit down and tell his story. This beautiful, though excessive, modesty makes the task of his biographer a difficult one. However, his friends have been kind and helpful, his daughter especially gracious in giving access to his private manuscripts, and in the Rev. Joseph Newton, of Dixon, Ills., is to be found a man who has been deeply impressed and permanently profited by the ministry of David Swing, and he brings to the work a gifted mind and a skilful pen.

It has been said that "The record of a great and pure personality is the best bequest of time." Hence, it is high time that the life of David Swing should be studied,—a life that, like that of Lincoln, was founded upon pity, the pity that made him a "Man of Sorrows," but sorrow was the only shadow upon the spotless life. There was no vanity, envy or unseemly ambition. The charm of his nature was a blending of composure, gentleness and simplicity. His christianity was mellowed with universality; his ethics made profound with the impartiality of a philosopher; his piety was touched with the dream-like pensiveness of a poet.

Writes Mr. Newton, the biographer:

"My labor has been a labor of love. What David Swing did for me I shall never be able to tell. He was a friend and helper in a time of crisis, a dear mentor in a wilderness of doubt. After Emerson and Browning, the gentle, humane, wise, meditative Swing has been my best friend among the moderns. And this is true of thousands of men and women all over the land, to whom the world has never seemed quite the same since the heavens received him out of sight. I feel that we are now far enough away from him to see him in the juster perspective of years, and to estimate him for what he was."

The publishers of UNITY believe that there are scattered all over the country countless souls who were touched more or less directly by the life and words of Professor Swing before his death who will be glad of this opportunity to renew their acquaintance, and there are countless others who need such an acquaintance. The first of March is a good time to renew your subscriptions and to make new ones for UNITY. Is it not possible, with the co-operation of present subscribers, and this rare opportunity to obtain the story of Professor Swing, with the other good and true things which UNITY tries to tell, to double the subscribers? Let each one try to get another one and it will be done.

Now is the time to Subscribe for UNITY

and to enable every one to secure all of this biography, we now offer Two Full Years Subscriptions to UNITY, at least one being a new name, for only THREE DOLLARS. If you have already renewed your subscription for the current year you can still take advantage of this offer by securing one new name and sending us three dollars, and your date of expiration will be pushed forward one year.

UNITY PUBLISHING COMPANY, Station M, CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX THURSDAY, FEBRUARY 6, 1908 NUMBER 23

Mrs. Thomas Kerr and Mrs. H. H. Waldo, whose names and lives have been intimately interwoven, not only into the history of the Christian Union movement of that place, but in the better side of the city of Rockford, have in the fullness of years found rest, and UNITY, with countless others, mourns the loss of friends. Mrs. Kerr survived the beloved first pastor some years but her heart was broken when the strong man was brought low. Mrs. Waldo ever kept open house for UNITY. It was the Rockford home of the Senior Editor and her benignant hospitality was unconscious witness to the power of an open faith and the consolations of an undogmatic religion.

We are glad to make room in another column for the timely protest of three prominent citizens of Connecticut against the reactionary plea of President Pritchett for a strong navy, which has recently been exploited in the pages of the *Outlook,* from which paper we take the protest. It is a strange paradox that an administration, bristling with reform and economic earnestness and radicalism, an administration that is placing such exceptional and hopeful emphasis upon the ethical element in politics and the law of brotherhood in business should, at the same time, foster the extravagances of war and hark back to the obsolete or obsolescent argument for brute force and the ethics of violence.

The Forest Service at Washington deserves more attention and better support. In a recent bulletin it announces the fact that the range lands of the West are being over grazed and suggests that the method of handling stock, particularly sheep, is partly responsible for this condition. It holds the close herding of the sheep partly responsible and states that experiments go to show that unherded flocks do better for themselves and better for their land. Perhaps this item will carry some homiletic suggestions to our ministerial readers. Maybe that human flocks would do better if the shepherds allowed them freer range in the pasture lands of thought—but we let the preachers finish the application.

Chicago is promised one of the most educative as well as the most exciting election campaign ever known in its history. The temperance people are making strenuous effort to bring before the voters at the next spring election, the Anti-Saloon Question. The saloon people are equally strenuous in their determination to submit the Sunday closing question to a popular vote. We hope both parties will realize their end, in which case the "little ballots" will doubtless overreach in interest all of the candidates. Indeed, every candidate at least for the common council will have to show his hand. These questions are at last to be submitted on their merits, divorced from parties and persons. When the voter begins to study the question, when science and the economies are summoned into court as well as morals and religion, there can be no doubt as to the final issue. Here is a campaign worth while.

The Anti-Cruelty Society of Chicago is making appeal to the citizens for funds that will enable it to continue the maintenance of a refuge for stray cats and dogs. This is but the plain duty of intelligent citizens and develops them. He poorly apprehends the ties of human brotherhood who does not realize an affiliated interest with the poor relations of the more mute world. Such a shelter is maintained at the cost of about $2,000 per annum. It is money well spent; it will all redound to the protection of the orphan that the maintenance of the widow for the severities that visit them are rooted in psychical, not physical poverty. Perhaps there is a better way than this private retreat. Why should not every police station have its backyard annex for the friendless dog and the luckless cat and every police officer, by virtue of his badge and office, an active representative of the Humane Society.

There is an "Uncle Frank" down in Ohio, a prosperous farmer who, according to the *Cleveland Leader,* "has made his farm a veritable kids' paradise." At the present time there are twelve Cleveland orphans which he has taken in charge under the direction of the city probation officers. Boys and girls, who, in his home, are surrounded by the best influence, are sent to the country school and subjected to the formal discipline of country environment. This is a splendid example for other prosperous farmers to go and do likewise but there are many other farmers whose boys and girls have grown up and left them, leaving the rooms in the ample farm house empty, who cannot afford to do what Mr. Fuller of Spencer, Ohio, is doing but who would be glad to do just this for less compensation than it costs the city to care for such dependent children in asylums, homes, industrial schools, etc. Why should

not courts and probation officers be allowed to use public and charitable funds left at their disposal to put children in wholesome, private homes instead of being compelled as they now are by most states, to support them in the less normal life of institutions.

Professor Frederick Starr had some wholesome truths to say to the graduating class of the Chicago Normal School the other day concerning the frivolous character of many of the recent graduates from our High Schools and Universities. It is high time that there should come from academic sources a word of warning concerning this passion for fun and this leniency towards indolent habits, expensive pastimes and the disposition not to take the world seriously. Perhaps the "examinations" are hard enough and those who pass may have acquired the necessary stock of knowledge to deserve promotion and graduation. But the atmosphere of the campus is not conducive to seriousness and this country must look for its supply of earnest men and hard-working women who are to assume the responsibilities of citizenship and the direction of civilization from other sources than from our popular High Schools and higher institutions of learning, unless there is a change of spirit and a deepening of purpose.

The report of the Ninth Annual Meeting of the Anti-Imperialist League held in Boston on the third of December last, has reached us, a pamphlet of forty pages. Anyone thinking that anti-imperialism in the United States is dead, or at least that its protest has been rendered innocuous by later developments, will do well to read this pamphlet. Note the activities of this society, the personality of the men back of it and the ethical virility of the protest which is still timely. The listed documents published last year cover some two dozen titles. The treasurer's report shows over $4,000 of money collected and the addresses of the officers show that still the humiliation of a republic dealing in "possessions" and "subjects" is still keenly felt by the conscience that is unclouded by partisan bias and debilitating patriotism, that believes that under the flag the armies and navy can do no wrong. Among the speakers were Lieut. General Miles, Mr. Rizal of Manila, Mr. Dana Estes, Frank B. Sanders, and the Rev. Charles G. Ames, chairman of the Executive Committee and successor of James Freeman Clark, in the pulpit of the Church of the Disciples, ever famous for leadership in all high reforms, civic righteousness and national and international integrities. We can make no better use of our editorial space than to reproduce such of the words of the venerable prophet as is given in the pamphlet:

"We should not underrate the tremendous opposition yet to be overcome. Is it safe to say that the American people, as a whole, are in agreement with us in demanding Philippine independence? Are not the masses absorbed in their own affairs, quite indifferent to what is done in their name on the other side of the globe, and quite insensible to their responsibility for what is done by their own servants? Does the average American realize that a Douma is sitting in Manila under imperial restriction and control? Does he realize that the people of the United States are maintaining a despotism, one day of which is more oppressive than a year of that which the men of '76 resisted to the death? That the insular treasury signifies that we are compelling the people whom we have impoverished to support a foreign government, to which they submit only because disarmed and helpless? Does he realize that the islands are practically 'crown colonies'—their destinies in the hands of one man, who never sees them and who knows of their situation and needs, not through free representatives of their own, but only from the reports of officials named and sent by himself, and backed by soldiers and warships at his command? We are told that Congress determines the policy; but when Congress interferes, it is not to 'protect' our trade by adding to the burdens of the poor Filipinos? Does the average American know these hideous facts? And if he knows, how much does he care. The jingo appeal to national honor is not yet silent. Sinister voices tell us of immeasurable resources yet to be exploited in return for our benevolent outlay. There is still high talk about world power and commercial dominion of the Pacific, to secure which the military and naval spirit waits only for a signal. And there is a host of churchmen who have seen no taint of 'criminal aggression' in 'annexation by conquest,' but have hailed it as a wise ordering of providence to bring those dusky millions under our Christian direction. On the side of the oppressor there still is power. Men who love their country and their kind must still open their mouth for the dumb. But however hope may be deferred, let us have faith that right makes might, and in that faith let us dare to do our duty as it is given us to see it amid all confusions."

Elizabeth G. Huidekoper

At last the venerable maiden-mother of the Meadville Theological School has fallen asleep. She was the last of the noted family who founded and have so nobly sustained that school of the prophets through its sixty-four years of history. Hans J. Huidekoper came to western Pennsylvania in the interests of a Holland land company in the latter part of the eighteenth century, and before Meadville was, laid foundations of a notable career for himself which was well sustained by a notable family. Three sons and two daughters grew up to maintain the vigor of character and the independence of thought which the courtly Hollander had established for them. Prof. Frederick Huidekoper became a learned student of church history and a diligent professor in the institute established by his father for many years. Mr. Arthur Huidekoper, who died young, left a large family, no less than four of which are still active and devoted trustees of the school. Mr. Alfred Huidekoper lived to a good old age and he has left a successor on the board. One of the daughters became the wife of James Freeman Clarke and proved a worthy co-laborer with her eminent husband. She lived to a good old age, while "Miss Lizzie," as the successive classes of the Meadville Theological School have always affectionately called her, reached the full four score and ten, and clear into her ninetieth year she retained the presidency of the Board of Trustees, which ever in her hand was an executive office of great efficiency, scrupulous attention to details, cheerful facing of obstacles and an unflinching and unruffled faith in the fundamental principles of the Unitarian gospel which to her was the gospel of benignant service under the guidance of a divine fatherhood and in the strength of an unbroken human brotherhood.

"Meadville Students" have filled a large place in

the history of the Unitarian churches of America and not one of them but what was a recipient of her bounty of heart as of hand. In unnumbered ways she lit up their lives with cheer, with courage and higher purpose and a nobler standard of duty.

We write with but meager information of the last illness. As we write the gentle form and gracious presence is being removed from the eyes of those who loved her. On Wednesday, February 5th, a service of memory was held in the Divinity Chapel, of which we hope to give further account. Meanwhile the writer mourns the loss of a friend who has made his life easier and brighter through the long years of ministerial and editorial work and he rejoices in the splendid triumph of this modest woman who in her modesty, nay, through her modesty, became a leader of men, a teacher of teachers.

Dear "Aunt Lizzie," through such as you is the world slowly lifted out of selfishness into service, out of narrowness into breadth, out of dogmatism into a living faith.

"The Thirtieth Regiment"

In an editorial in the issue of March 7, 1907, entitled "UNITY'S Thirtieth Year," which editorial is reproduced on page 358, we called attention to the fact that UNITY would complete its thirty years of life come first of March next, and that it was a good place either to stop or to take a new hold. The Senior Editor then expressed what he still feels, that he and the loyal "old Guard," the inside circle of friends, mostly his co-workers in All Souls Church, Chicago, had carried the burden as long as could be expected and that if it was to continue it would be by the sufferance and the sacrifice of the wider circle.

The Senior Editor devoted a large portion of his last summer's vacation in following up the suggestion by private correspondence with the subscribers of UNITY. A partial exposition of that correspondence was embodied in a privately printed pamphlet of sixteen pages, which contained extracts from nearly a hundred letters received in response. A copy of this pamphlet was mailed to all the regular subscribers on our list in the latter part of last year. This again has called forth a large number of letters, and they continue to come. (Additional copies of this pamphlet will be sent on application.) These letters testify to a deep interest in the welfare of UNITY and a clear conviction that it should be continued.

In none of this correspondence have we asked that money should be sent. We only solicited pledges on the basis of Thirty Dollar units towards a Thirty Thousand Dollar Endowment Fund, to be entrusted to the Trustees of the Abraham Lincoln Centre as a Publication Fund to be used in the maintenance of UNITY or of any publication schemes that may follow it in furtherance of the same general object. Notwithstanding this, $405 have been received and have been deposited to the credit of the Endowment Fund, and up to the present writing (February 3) the equivalent of thirty-three have joined the Thirty Dollar band, and their names appear elsewhere.

Here is the financial history of UNITY on a thumbnail! The first fifteen years of UNITY'S life was guarded and backed by a self-constituted, small committee, of which William C. Gannett, John C. Learned, Henry M. Simmons, F. L. Hosmer and Jenkin Lloyd Jones were the chief dependents. At the end of this time this committee, being scattered, UNITY having espoused the cause of the Congress of Religion, the basis of support had to be reorganized and the Unity Publishing Company was organized on a stock company basis, the stock to be paid ten per cent annually. This kept UNITY going for ten years, at the end of which time such members of the old company as were left and were favorably circumstanced, mostly of All Souls Church, reorganized a Subsidy Fund, which has been keeping UNITY agoing since that time. The last installment is now due and will provide for UNITY for another year. The attitude of this old Guard is indicated in another column by the report which the chairman of the Subsidy Committee made at the annual meeting of All Souls Church on the 8th of January last, and the subsequent report of the Subsidy Committee submitted to the shareholders of the Unity Publishing Company, at its annual meeting on January 30th.

So the game is afoot. Much as we are committed to peace, military phrases and military discipline, and above all, the military *esprit de corps* seem to take possession of us. The Senior Editor harks back to the old campaigning days when, as a boy, he followed the flag with McPherson, Logan, Sherman and Grant. Those were the days when nobody was too poor to give and when economical excuses did not obtain. Have we grown poorer in these days? Have we a cause less noble or less urgent? Are the banners of peace less inspiring than those of war—arts of saving life less stimulating than the arts of taking life?

It took a thousand men to make a regiment then, and how the regiments poured! Many a man, not wealthy as wealth is now counted, gathered a company of one hundred men, equipped the same for service at his own expense, and offered the equipped company to the cause he loved,—to his country and his flag. How proudly all these companies carried the banners of the "Smith Guards" or "Brown Rangers," etc.! Are there no more men left who can and will equip a company of one hundred units of Thirty Dollars each to this Thirtieth Regiment in the UNITY Army? The first one hundred is well under way, as will be seen elsewhere. The Subsidy Committee has undertaken to furnish six companies, or one-fifth of the entire regiment, by the end of the next year, if the other counties and states can be heard from in the interest of the other four-fifths.

It has been impossible for the Senior Editor to make personal acknowledgment of the many evidences of love and loyalty and a readiness to sacrifice that have reached his desk, but he has not been unmindful

of the encouragement and he here begs to give due acknowledgment.

The revelations of poverty, the frank confession of financial embarrassment and distress, even in this land of plenty and the times of prosperity, barring the "passing flurry" we hear of, have been well-nigh heart-breaking. But, surely the poverty or the straitened circumstances which make Thirty Dollars as a recognition of service and indebtedness too formidable an amount to face, cannot be universal. All UNITY subscribers are not so poor. But one thing must be confessed,—the prosperous and the wealthy have not as yet found time to write us; in the main, they have found little place among our correspondents. We will not believe that it is because they are not interested and do not mean to help. Rather it must be because they are "too busy," or they are waiting to see if this thing is a "go," intending to help farther along.

Now, it is a "go."

Here is your opportunity!

UNITY has laid a-hold of another year, during which time it hopes to lay a-hold of such immortality as belongs to the principles of the open fellowship, the applied religion, the cross-country fellowships, the interstate, international, interdenominational and interracial sympathies it stands for. There is nothing personal about these causes, nothing unique in UNITY's contention on these lines. They were in the world and they had their apostles before UNITY was. They will be in the world and they will have advocates who by tongue and pen will serve them after present UNITY workers are all dead and gone.

Comrades in the UNITY Field, the game is on; the enlistment rolls are open for the THIRTIETH UNITY REGIMENT! We are anticipating by a month the Prospectus of the Thirty-first Year, the sixty-third volume of UNITY, which will begin with the first of March, 1908.

Will you read carefully again the reproduced editorial of last March, the address of Dr. Shears, the report of the Subsidy Committee and the list of the Thirties already started, and will you let us hear from you promptly. Let the good work go on merrily. A new generation is now occupying the enlistment ground of 1861-5. Let them prove themselves worth their fathers and mothers.

UNITY'S THIRTIETH YEAR

Editorial Reprint from UNITY, March 7, 1907.

UNITY counts its history by decades. When it reached its tenth year it felt venerable, and probably told its readers so. Its twentieth anniversary was celebrated with becoming gravity. Friends of UNITY, both on the inside and the outside, extended their congratulations, and we pocketed our modesty and published their compliments with a degree of relish, and a larger degree of gratification and surprise for having conquered circumstances enough to be alive at the end of twenty years. However heroic the editorial word may have been at that time—and we are glad it is not now at hand—we suspect that if the inner truth were confessed we had little hope at that time that the same editor would be called upon to herald in the thirtieth year.

But here we are on the home stretch for a thirty years' celebration. We hope to come in under the wire in good shape on the first of March, 1908. That will be a good time, will it not, either to quit, or to take a great strong new hold for a century? Having survived the first three decades, the remaining seven decades ought to be easy; in newspaper work, as in tree-making, Lowell's dictum holds, "In creating, the great thing is to begin."

Whether one year from now we come to a graceful obituary or a cheerful prospectus will depend on the outcome of this year's activities. The thirtieth in our history should be a climacteric one. We have survived many crises, not only in the financial history of a small venture, but in the development of thought and the organizations dependent thereon. UNITY began its career in the effort to prove that the Western Unitarian Conference had a mission, and that there was vitality in its contention. With its co-operation, the Conference set up housekeeping, established a secretaryship, and successfully gathered an endowment fund of $25,000 or more. During that co-partnership the sufficiency of the ethical basis of religious fellowship and co-partnership was challenged by the organized Unitarians of the country; it became a "Western issue," which called for its struggle, its degree of bitterness and gentle martyrdom and its commensurate enthusiasm. It is not too much to say that out of this contention and the thought provoked thereby, the "Parliament of Religion," the great event of the Columbian Exposition, came to be. UNITY took that event seriously; it believed that it too, with the fellowship there demonstrated, was not the passing whim of an Exposition, but the last link in the logic of rational religion; the inevitable conclusion of the doctrine of evolution and the comparative study of morals and religion inspired thereby. And so UNITY "followed the gleam," assisted in organizing the Congress of Religion, and gladly lent itself to the propaganda represented by that movement. It emphasized its non-sectarian quality, remaining, as it always had, with, but not of, all denominations that would accept its service or reciprocate its fellowship. In this service it now finds itself as it enters its thirtieth year.

The story of the material habitation of UNITY during the twenty-nine years of its history is an interesting one. Its first desk was set up at the Christian Union (now the Athenæum) rooms on Washington street, with Miss Frances L. Roberts, of blessed memory, in charge; from this it moved to the "Channing Club Rooms," at 40 Madison street; from there to the Unitarian headquarters at 135 Wabash avenue; from there to 175 Dearborn street. After that for a year or two the business end was in charge of Bloch and Newman, and it shared the common risk with the Reform Advocate. From this, in due time, the business end found shelter in the sanctum of the senior editor, in All Souls Church, and in due time became domiciled in the Abraham Lincoln Centre, which, at last, is an incorporated entity in itself, representing a property of $200,000 or more, all paid for.

To all these activities, UNITY has been an important adjunct, an active factor; of them it may well say "all of which I have seen, much of which I have been"; through its twenty-nine years of life it has been the indispensable chore-boy and ready message bearer, and to a great degree the message maker. Or, changing its sex, we may say that

it has always been the Cinderella, who has tended to the home fire, whose services have been gladly received, its existence confidently assumed, and its perpetuation taken for granted.

But there has always been a loyal few, a faithful remnant, a valiant "old guard" that has stayed close to it and true to it. And however poor in material things UNITY may have been and now is, it has ever been rich in human love and strong with the courage of conviction, upheld by such as Frances Roberts, Ellen Leonard, John Learned, S. S. Hunting, John Chadwick, Henry Simmons and their fellows and the loving readers, who, like the just departed Isabella Beecher Hooker, from a distance have kept their vigil and signaled their cheer and their co-operation through all these years. Hence UNITY is alive to disprove the good-natured implication that it was a "personal" organ, or that it has lived and will die with a certain group of personalities. If its twenty-nine years have proved anything, they have proved that the contention of UNITY, as expressed in its motto, "Freedom, fellowship and character in religion," is a triumphant one. These words represent foundation verities, and the cause they represent is bound to triumph.

It is too early to speak of the thirtieth anniversary now. Indeed, we have not yet begun to dream of that day. Sufficient unto the day is the evil thereof," is a maxim which has been severely applied to affairs at the UNITY office.

But it would be interesting, if a year from now we could have some testimony from those who welcomed the babe in its swaddling clothes, and others who from time to time made its acquaintance and have entered into its life.

How will we celebrate our thirtieth anniversary, the first issue in March, 1908? Suggestions are in order. Will it be a good place to stop or a good place to take a new hold on life? Will our readers help us answer?

This editorial is written at Lexington, Ky., which may account for the race-horse figure of speech in it. The senior editor is off on his March escape, which will carry him as far afield as Phoenix, Ariz., but never beyond the limits of the UNITY cause and fellowship.

THE REPORT READ BY DR. GEORGE F. SHEARS, CHAIRMAN OF THE SUBSIDY COMMITTEE, AT THE ANNUAL MEETING OF ALL SOULS CHURCH, JANUARY 9, 1908.

It is very difficult to encompass within a few words the life history of so important a factor in the development of liberal thought and in the growth of this church as has been filled by UNITY during the thirty years of its existence. It was started to extend the word and work of the Western Unitarian Conference, of which Jenkin Lloyd Jones was then its secretary, when that organization was the active and vigorous exponent of the ethical basis of religious fellowship. It has loyally lived up to the highest ideals and hewed to the line, paying little attention to the location of the flying chips. To its initiative, helpful suggestions and loyal co-operation the Parliament of Religion owes much of the success which made it famous and will make the religious celebration of 1893 remembered when much of the material exposition has been forgotten. Without it the Congress of Liberal Religionists would have died in its infancy, and it may truthfully be said that there is hardly a reform movement from that of the civic federation to the State Board of Charities that is not indebted to it for inspiration, suggestion and extended publicity. That it has made All Souls Church and the Abraham Lincoln Centre almost national in character is known to everyone who is at all familiar with the publications of the day.

It is true UNITY is not bought on the cars for young children or older children in adolescence or old age to while away the time in looking at pretty pictures or in reading storiettes, but the value of its original ideas and the wealth of its quotable sayings are known to the editorial scissors, the preacher's pencil and the speaker's excerpting machine. For thirty years, week in and week out, in times of prosperity and in times of panic, in times of health and times of sickness, often under the shadow of financial distress, it has made its appearance. No failure is to be credited to it, no letting down of its high standard. No word of mine can adequately represent the loving thought, the mental effort, the financial sacrifice represented by this publication. It has been a great comfort to me to know that within the last four or five years, at least so far as the financial burdens have been concerned, the load of the senior editor has been somewhat lightened by the guarantee fund. The time of this guarantee fund doesn't extend beyond the present year and the problem is now before us, What shall be done with UNITY?

As to whether it should or should not be continued is no problem to me. If the Abraham Lincoln Centre is to have no organ, if its work is to be only of local value, if its helpfulness is to be limited to the few people with whom its workers come in personal contact, if the work done here is not to be an inspiration as well to other workers in the city and the state, we will have failed to make good our opportunities. If the word of the pastor of All Souls Church is to be limited to the four walls of the auditorium of Lincoln Centre and is not to continue to be a vivifying element in the work of organization all over this country and in the thoughts of isolated individuals in all parts of our land, then I shall have little interest in the future of the organization itself.

I believe in soup-house charity. I contribute my share toward organizations interested in such work. I believe in hospitals. It has been my life's work to help build up one, but their work is all temporary. The real work is being done in the library of this church, by the UNITY and by similar exponents of progressive thought, and these forces must be supported if a reasonable hope for the betterment of civic, state and national affairs is to be entertained. It is upon the great middle classes and the extension of intelligence in that class—not upon the well-fed pauper or the well-fed degenerate at the other end of the line—that we depend upon for progress. To me the library and UNITY are the most important means in our possession for the accomplishment of the work for which this organization has been built up.

How UNITY shall be maintained I do not know. I believe an endowment fund should be created, called a publication endowment fund, which could be utilized for the maintenance of UNITY, or for such other methods of propaganda as the exigencies of the future might determine to be most desirable. While this is being accomplished, the plan pursued so successfully for the past five years might be extended another five years. To do this we will need a few additional guarantors to take the place of those who have necessarily passed out. I am not prepared tonight to say how the endowment plan can be carried out, but it would be a great source of satisfaction to me if those who have previously aided in the guarantee fund would give me the unsolicited assurance of their willingness to continue this work in the future until more permanent plans can be carried out and that anyone else who has the interest of this matter at heart would consult with me.

I have in my hands hundreds of letters from people all over the United States, rich people and poor people, well-known people and obscure people, people of high education and people of very moderate education, who have expressed their ap-

preciation of the value of UNITY to them. I wish I could read you some of these letters, but time does not permit. It is sufficient to say that we, who are here at the center of things, who have an opportunity of becoming familiar with a large share of that which appears in UNITY, have no appreciation whatever of what this journal is to those who are far away. Physical starvation is bad enough, but mental hunger crowds it very closely, and this hunger can only be appreciated by those who have been denied the sustenance their intellect demands. If you could only be put upon the intellectual diet of the frontier for a time I sincerely believe I should have but little difficulty in abstracting from you the means for supporting this paper in a style that its friends have only considered in the wildest flights of their imagination.

REPORT OF THE SUBSIDY COMMITTEE READ AT THE ANNUAL MEETING OF THE STOCKHOLDERS OF THE UNITY PUBLISHING COMPANY HELD IN ABRAHAM LINCOLN CENTRE, JANUARY 30, 1908.

To the Unity Publishing Company, Chicago, Ill.

GENTLEMEN: The subsidy plan provided by your committee for the purpose of meeting the annual deficit of UNITY practically terminates with the payment of the present year installment, which is now due. If the journal is to continue after the year 1908 there must be provided some method for meeting the obligations of the journal.

The plan suggested of an endowment fund of $30,000, the interest of which could be utilized for this purpose, is, we believe, one that, if taken up with confidence and pushed with determination, will succeed. We have consulted with many of the subscribers to the guarantee fund and find that they still believe in the journal and are willing to help to the extent of another five years' subscription. The suggestion that this subscription be paid in a lump sum at the beginning of the next year, if by that time the balance of the endowment fund is raised, is favorably considered. In other words, we believe the guarantors will provide one-fifth of the entire thirty thousand endowment if the remaining four-fifths can be secured within the present year.

The committee stands ready to aid this plan, so far as the subsidy is concerned, if the measure receives the active support of the friends of UNITY.

GEORGE F. SHEARS, M. D.,
WILLIAM KENT,
EDWARD MORRIS,
Subsidy Committee.

Unity's Thirtieth Regiment

PLEDGES FOR THIRTY DOLLAR SUBSCRIPTIONS TO THE UNITY ENDOWMENT FUND.

Henry Crane, Janesville, Wis.
Hiram B. Bickerdyke, Ericson, Mont.
Miss Amelia McMinn, Milwaukee, Wis.
Edwin Ludlow, Monroe, Wis.
Charles S. Walker, Charleston, N. C.
Nathaniel Schmidt, Ithaca, N. Y.
Miss Sarah A. Brown, Lawrence, Kan.
Julian A. Dubois, Sauk Centre, Minn.
Rev. Alexander Kent, Washington, D. C.
Mrs. Edward L. Hall, Boulder, Colo.
F. F. Dawley, Cedar Rapids, Ia.
Mrs. E. P. Allis, Milwaukee, Wis.
Mrs. Clara M. Holmes, Elmira, N. Y. (Paid.)
Misses Wynne, Mary and Ruth Lackersteen, Chicago.
Mrs. Sarah E. Reid, Boston, Mass. (Paid.)
Rev. Caroline Bartlett Crane, Kalamazoo, Mich.
Mrs. Julia Zuckerman, Chicago.
G. F. Van Vechten, Cedar Rapids, Ia. (Paid.)
E. D. Hulbert, Chicago (5x30).
Mr. and Mrs. E. P. Lovejoy, Princeton, Ill.
Thomas Kilpatrick, Omaha, Neb. (Paid.)
Mrs. S. L. Eisendrath, Chicago.
Rev. M. J. Miller, Geneseo, Ill.
Rev. R. H. Newton, New York City.
Minerva H. Walker, Charleston, W. Va. (Paid.)
James McGrath, Boston, Mass.
John E. Webb, Golconda, Nev.
Louella Chapin, Chicago.
Mrs. Helen M. Driver, Montecito, Cal. (Paid.)
S. A. Brown and Mrs. M. B. Whitman, Lawrence, Kan. (Paid.)
Mrs. Elizabeth Miller, Geneva, N. Y. (Paid $35.)

Twenty-three individuals have pledged $173 in smaller sums. Twenty-seven have sent cash to the amount of $160.

E. & O. E.

FROM THE ENDOWMENT CORRESPONDENCE.

From Boston: As the time for action in reference to the UNITY fund approaches, I cannot bear the thought of its being suspended, so I will reconsider my former proposition and decide to be one of those who guarantee a subscription of $30 towards its continuance. I hope that many others will feel as I do that it must not go down.

From Lawrence, Kan.: Enclosed I send the $30 for the UNITY fund and hope there will be at least 999 more to do the same. For a while we were almost afraid we couldn't do it, but when one really wants a thing more than the other things one always wants, there is usually some way to bring it about. So my sister and I are very happy to be able to send this. May UNITY prosper and go on prospering for many years to come, and may its beloved senior editor live many years to work for it and enjoy its prosperity.

From Chicago: As one who reads and loves UNITY, and the work that I am sure is being done through it, I should be sorry indeed to see it discontinued. I shall not under my present financial condition be able to give what I would like to, or anything like what the cause merits, but will by the first of March be prepared to give $——, and if fortune smiles and I can cut off some of the "superfluities," I will increase the amount. I think sometimes when I look at my household goods (most of it the same I set up housekeeping with nearly a half century ago) that I am poor, but when I hear the needs of the work that you are doing so nobly and with so much self-sacrifice, I feel *any* curtailment of expenses for such a work would be little indeed. The good that Lincoln Centre is doing in our neighborhood can never be estimated in dollars and cents. It seems to me as though UNITY ought to be a household paper in all our homes and I bid you God speed.

From an Iowa Subscriber: Enclosed please find draft for $30—any prudent person would tell me I cannot afford it, but—I will.

From Lone Rock, Wis.: UNITY certainly deserves a fund to maintain it and it may be at some future date I shall be able to contribute more liberally.

From Los Angeles, Cal.: I have waited, hoping to be able to send something for the endowment. It does seem too hard that I cannot do so. I would be willing to sacrifice many things were I free to do so in order to show my appreciation of what UNITY has been to me these thirty years; for with the exception of a few months it has been a constant visitor to my home, my Silent Pastor, and during two-thirds of that time the only pastor I have had.

I cannot endure the thought of giving it up. Surely there are enough friends who are not so unfortunate as myself who will answer the call and respond so generously that UNITY may go on carrying its inspiring words to those who so greatly need its message.

With deep regret that I am able to send nothing but words, with sincere gratitude for the help that I have received in the past from UNITY, and hoping for its continuance.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Ann Arbor Meeting

It is a homely simile, "the proof of the pudding is in the eating," but its logic is evident and its pertinency obvious in reference to the Congress meeting at Ann Arbor last year—which is to be repeated under the same auspices this year. Our readers will remember something of the program and addresses published in UNITY last year and will appreciate the fact that the same local committee—Dr. C. S. Patton of the Congregational church and Rev. Henry W. Foote of the Unitarian church—have arranged for a similar program on Wednesday, February 19.

Among the speakers will be Prof. Geo. P. Foster of the University of Chicago, and Jenkin Lloyd Jones. There will also be a representative of the Socialists, one of the Christian Science faith and a champion of "conservative" orthodoxy.

It is also hoped there will be a sufficiently large attendance of ministers and laymen of different denominations from about the state to justify the completion of a state organization or Conference of Religion, such as was projected and formally approved last year. We hope all friends of the Congress idea will attend the Ann Arbor meeting, so far as possible, and contribute to the success of the effort to bring all religious denominations into acquaintance and fellowship with each other, and to secure their hearty co-operation in the fundamental purposes of the kingdom.

C. A. O.

The New York State Conference of Religion

[As an indication of the scope and success of the New York State Conference of Religion we give below a condensed program of their recent annual meeting.]

This Conference, in whose membership Jews unite with Christians of many denominations, was formed in 1899, and is the most inclusive religious organization in the state.

Agreeing that individual beliefs should be loyally held and frankly maintained, but also that Religion unites many whom Theology divides, it affirms the unity of the religious spirit in the differing religious organizations, the supremacy of Character and Service as the witnesses of that spirit, and the obligation resting on all men of religious spirit to co-operate for social salvation. Its motto is "Religions are many, Religion is one."

These affirmations are made for a practical purpose and a vital need—the promotion of the social righteousness now menaced and dishonored in American society. The great need of the hour is a strenuous spiritual morality, a quickening of the social conscience, a purification of principle and conduct in industrial, financial and political life, a renaissance of devotion to the moral ideals of the religion that is pure and undefiled. Believing that all true seekers after God are supremely intent on the righteousness in personal and social life that God requires as the most acceptable worship, the Conference aims to draw together religious men of every creed in associated effort for this common and fundamental interest.

PROGRAM. (Eighth Annual Conference.)

MONDAY EVENING, NOVEMBER 11, 1907.

President James M. Taylor, of Vassar College, will preside.

DEVOTIONAL SERVICE.

Address of Welcome,
President Taylor.

Response for the Conference,
Dr. James M. Whiton, chairman of the executive committee.

What Christianity owes to Judaism,
Professor Crawford H. Toy, Harvard University.

What Judaism owes to Christianity,
The Rev. Charles Fleischer, Rabbi of Temple Israel, Boston.

Discussion,
Opened by Professor William Bancroft Hill, of Vassar College, and Dr. Maurice H. Harris, Rabbi of Temple Israel, of New York City.

TUESDAY MORNING.

The Rev. Francis B. Whitcomb, rector of St. Paul's Episcopal Church, will preside.

DEVOTIONAL SERVICE.

Strategic Points for Moral Efforts,
Dr. John L. Elliott, lecturer of the Ethical Culture Society, of New York.

Discussion,
Opened by the Hon. Francis G. Landon, of Staatsburgh, N. Y.

The Genuine Prophet, Ancient and Modern,
Dr. Stephen S. Wise, rabbi of the Free Synagogue, of New York City.

Discussion,
Opened by the Rev. W. H. Hubbard, pastor of the Baptist Church.

Race Prejudice, and How to Meet It,
Dr. John H. Finley, president of the College of the City of New York.

Discussion,
Opened by Professor Jean C. Bracq, of Vassar College.

TUESDAY AFTERNOON.

The Rev. Edward S. Ralston, pastor of the Second Reformed Church, will preside.

DEVOTIONAL SERVICE.

The (Boston) International Congress of Religious Liberals,
Delegates of this Conference.

Practicable Steps Toward Religious Soliditary.
Dr. George R. Lunn, minister of the First Reformed Church, of Schenectady.

Discussion,
Opened by the Rev. W. M. Gilbert, rector of St. Paul's Church, Yonkers.

TUESDAY EVENING.

Dr. W. Potts George, pastor of the First Methodist Church, will preside.

DEVOTIONAL SERVICE.

Social Wrong and Individual Responsibility,
Dr. W. H. P. Faunce, president of Brown University.

Discussion,
Opened by Dr. W. P. Swartz, pastor of the Presbyterian Church.

The Churches as Moral Leaders,
Dr. Lyman Abbott, editor of *The Outlook.*

Discussion,
Opened by Dr. William M. Hess, minister of Trinity Congregational Church, New York.

Closing Words,
The Rev. J. S. Penman, pastor of the Congregational Church.

On and On

Call me not so often back,
Silent voices of the dead,
Toward the lowland ways behind me
And the sunlight that is gone!
Call me rather, silent voices,
Forward to the starry track
Glimmering up the heights beyond me.
On, and always on.

—*Tennyson.*

Whether you be men or women, you will never do anything in this world without courage. It is the greatest quality of the mind, next to honor.—*James Allen.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Direct Primary Victory in Illinois.

The great event of the past week for Illinois was the passage of the Oglesby Direct Primary bill. After playing with the matter for months, the members of the Legislature began to realize that the public was in earnest about it, and with many expressions of disgust proceeded to pass the bill without any serious changes. The principle of it is unquestionably right. Just how it will work out in detail remains to be seen. Leading politicians see in it the weakening and disintegration of party organizations. If this be so, we shall be able to learn how much the public loses by the change. But it is more than likely that the politicians will find a way to keep their organizations intact and effective.

Cooke to Joliet.

After exhausting every device for delay and appeal which legal ingenuity could plan and political influence make effective, former Circuit Clerk John A. Cooke of Chicago has given up the fight and has been sent to Joliet, where he has been shaven and numbered and set to work making brooms. We are sorry for him, but the law had to take its course.

Bank Failures.

The opening weeks of the year have been marked by the closing of a number of banks in New York, Chicago and other places, mostly institutions which were tided over the stringency by clearing house aid, but were too weak to stand alone. In the case of one private bank in Chicago a looseness of management has been disclosed which calls for a definite state supervision of all such institutions.

The Passing of "Union Traction."

The Chicago Traction situation has at last been definitely cleared up by the sale at auction of the Union Traction properties and all the affiliated interests. The only bidder was the new Chicago Railways Company, which has been organized for the distinct purpose of serving the public under the new ordinances. The price paid was about two millions, and the new company has proceeded to issue securities to the amount of seventeen millions for rehabilitation. Universal transfers went into force immediately, but as they do not apply to the downtown district, there is little gain for the public. Through routes are rendered impracticable at present, for the reason that the West and North Side tracks are not in shape to be used by the large modern cars operated on the South Side.

Illinois Asylums.

Scandals connected with accidents to patients in the institution for feeble minded children at Lincoln have brought the whole subject of the state charitable institutions again before the public in acute form. The State Board of Charities is handicapped by the fact that its powers are only advisory. The Governor has too many political interests involved to be free to take vigorous action in the way of removals. The legislature is dominated by politicians. The solution is not to be found in expensive "investigations," but in creating a high-class salaried Board of Charities, independent of politics, and giving it entire control of these institutions.

The President's Message.

The President has sent a special message to Congress on the subject of the experience the administration has had in enforcing the law against great corporations and the conclusions to which the President has been led. The message itself is a warcry, ending as it does with Lincoln's famous sentence about continuing the fight if necessary "until every drop of blood drawn with the lash shall be paid by another drawn with the sword." It represents the country as engaged in a mighty struggle with the titanic and unscrupulous forces of predatory wealth. It reads like some passages from Washington Gladden's Cleveland address. It is written in the spirit of Thomas W. Lawson and Lincoln Steffens and Upton Sinclair and Charles E. Russell. It puts Mr. Roosevelt distinctly in the radical class alongside of Mr. Bryan, as far removed from the genial and optimistic Taft as he is from the conservative and businesslike Hughes.

The Presidential Campaign.

Mr. Hughes, who is now assured of the support of the New York State delegation, has at last come out with a statement of his views on national policies. It is a carefully reasoned and distinctly strong utterance. Those who are desirous to see an end put to the interference of government with corporate activities are not likely to derive much comfort from it. The general tone and temper of the address is not much different from the recent utterances of Mr. Taft, except that Mr. Hughes takes the liberty of freely criticising some of the more obvious defects in the President's mode of procedure. According to a second "straw vote" taken by the *Chicago Tribune* among leading politicians, editors, etc., in the Republican party, the overwhelming majority is still with Taft, who is the first choice of 55 per cent of the 5,792 who expressed themselves. Hughes comes second with 12 per cent, although when second and third choices are added in to make a grand total, Taft has 36 per cent and Hughes 24.

Equity Suit Against Harriman Combinations.

It is announced that the government is about to institute equity proceedings to secure the dissolution of the combination existing between the various Harriman roads which are properly parallel and competing lines to the Pacific coast, as for example the Union Pacific and the Southern Pacific.

The Thaw Verdict.

On his second trial Harry Thaw has been acquitted on the ground of insanity. The result relieves the country of a disgusting parade of scandals, and in view of the high personal character and standing of the members of the jury, it will generally be acquiesced in by the public. Such a jury of representative Americans may well be trusted to decide what on the whole is the wisest thing to do in a particular case; and in this instance it must be borne in mind that in the period of more than a year which has elapsed since the murder of Stanford White, Harry Thaw has by no means gone unpunished. He is now in the asylum for the criminal insane, where it would be well to leave him for a while.

Mrs. Eddy's Removal.

The transfer of Mrs. Eddy to a mansion in Boston which had been purchased and remodeled for her was admirably arranged and carried out by the leading Christian Scientists in charge, and was a complete surprise to the public. No one knew for whom this residence had been secured until one day last week a special train, preceded and followed by a protecting locomotive, carried the venerable lady from Concord, N. H., to Boston. The precautions taken were eminently proper for the protection of so important a personage as Mrs. Eddy has come to be.

King Leopold Snubbed.

President Roosevelt has very properly declined to invite the King of the Belgians to make a visit to this country. His notorious personal morals, as well as his responsibility for the Congo atrocities, would make an official visit from him most unacceptable to the American people.

Two Chicago Referendums.

Two aspects of the liquor question are likely to be submitted to popular vote at the coming spring election in Chicago. The liquor men want an "advisory referendum" to test public sentiment on the matter of Sunday closing, and the temperance people want to avail themselves of the new local option law to learn how many people in Chicago are willing to vote for no license. The results of both referendums will be interesting and informing.

Pugilism in a Police Station.

On January 23 the opening of the new gymnasium at the Stanton Avenue Police Station in Chicago was celebrated by a stag party attended by some two hundred, at which whisky and other liquors flowed freely, and three or four sparring matches took place between professional pugilists. Men prominently connected with some of the leading newspapers were present, but no report of the affair appeared except in one paper—the *Examiner*. The carousal itself, which continued till long past midnight, was a disgraceful one, but the shameless violation of the law in regard to pugilistic contests is the most brazen feature of the affair. The very men who did the fighting, if caught the following night doing the same thing in some neighboring club, would very likely have been raided by the police. Chief Shippy has shown only a languid interest in the matter, but admits that such "stags" should not be encouraged in the future in police stations.

Assassination of Royalty in Portugal.

Late in the afternoon of Saturday, February 1, the king and the crown prince of Portugal were murdered by assassins who fired upon the royal family as it was being driven through the streets in an open carriage. The city of Lisbon was paralyzed with terror. People remained indoors all day Sunday and barricaded their houses, in fear of other revolutionary outbreaks. But none have occurred, and the younger son of the king, a youth of nineteen, has assumed the throne as Manuel II. Acts of this kind should be deplored and execrated throughout the civilized world. Three of the murderers were shot down, a fourth killed himself in prison, and two others are in custody. W. B. T.

President Pritchett's Plea for a Strong Navy

President Pritchett's justification of President Roosevelt's naval policy is accompanied by a similar plea, in larger type and different diction, in Hearst's *American*, and by others in the intermediate grades of journalism. A systematic attempt is being made to persuade Congress, which refuses to give even $1,000,000 towards saving our forests, to vote for four new $10,000,000 battleships, with accompaniments costing probably $20,000,000 more, in addition to our war budget, estimated, we believe, at $218,000,000 for this year. This is what President Pritchett means by his unexplained expression, a "strong navy." There are some of us who have seen war budgets increase two hundred times during a period when our population has increased only twenty times, who perceive a serious difference between a navy some years ago reasonably strong, and the present one, excessive and already dangerous as an incitement to the increase of military burdens in other nations. We would like to present the following considerations:

(1) Our National defense is needed a thousand times as much against internal enemies of graft, homicide, and criminal recklessness as against external foes. Twice as many are annually murdered in our country as fell on the American side in three years of the Philippine war, though the Filipinos' loss was immense; eighty thousand more persons have been recently killed by accident in four years than were killed on both sides in the four years of the Civil war. The enemies we most need to fight are not to be conquered by bullets, but by ballots, education, and law. We have still six million illiterates, and are paying the average teacher less than a garbage-collector, while a hysterical fear lest we have not enough costly steel constructions to annihilate an unknown, supposititious foe is making us blind to the dangers that are weakening and dishonoring the Republic, and are humbugging us into spending money precisely where it is least needed.

(2) President Pritchett says: "Our international human nature is not likely to be made over again in a century." Justice between nations no more depends on a change of human nature than does justice between States. It is proper organization, not saintliness, that prevents New York and Pennsylvania, or Pisa and Florence, from fighting each other, as the latter used to. A navy's size bears no relation to its "dignity" any more than the number of fire-engines or jails is proportioned to the dignity of a city, or his pistols and burglar alarms to the dignity of a man.

(3) The sole just criterion for the size of a navy is the degree of National danger. Last April President Roosevelt wrote to the National Peace Congress: "We are no longer enlarging our navy. We are simply keeping up its strength. The addition of one battleship a year barely enables us to make good the units which become obsolete." In November he asks for four new battleships. Will some one please explain why? Japan is preparing to lower her military taxation, as reported, $200,000,000 within five years. She is yielding generously to our prejudices about immigration. The Drago-Porter agreement at The Hague has relieved us from any supposed need of a navy to compel South American nations to pay contractual debts to Europeans. The settlement of Central American difficulties, our new treaty with Japan now under consideration, our ability to remove at one stroke all possibility of attack on the Philippines by merely asking the nations to neutralize them as soon as we grant them the independence which Secretary Taft has promised—all these facts, and the new treaty between Russia and England and the latter's pleasanter relations with Germany, show a horizon unmarked by the shadow of a war cloud anywhere. Why, then, this sudden scare and change of policy? No nation was safer and less frightened than we thirty years ago, when our navy was small. Today we have no enemy in the world; we have had only two and one-half years of foreign war since 1812; we were not then invaded and the two wars were of our own making. No nation could so safely as we lead the world in a gradual reduction of armaments.

(4) President Pritchett tells us that Jesus made no anti-slavery or anti-military crusade, and that we "have made progress just in proportion as we have followed his methods." If he means that mankind should literally imitate Christ's methods, no advance could have been made in science, discovery, or political development. If he means that we should be inspired by Jesus' spirit to deal with present problems as he would have us, then would not his spirit of justice, which has abolished slavery the world over, likewise command us to end the world's worst remnant of injustice—the settlement of questions of fact and principle by explosives? The motto for men who love justice is, "In time of peace, prepare for peace."

JOHN COLEMAN ADAMS, D. D.
Church of the Redeemer, Hartford.
J. T. SUNDERLAND,
Pastor of Unity Church, Hartford.
ARTHUR DEERIN CALL,
President Connecticut Peace Society.
—From the Outlook of February, 1908

By some unfortunate mixing of manuscripts, a section of Mr. Salter's tribute to Mr. Sheldon was left out of our issue of January 23 and inserted in the tribute of Mr. Weston to Mr. Sheldon in the issue of January 30.

The section beginning with the line "characteristic marks of a system, are shown in an" (p. 347, 2d column, 29th line from top) to and including the line "mind. To them he bowed, of them he expected the final" (p. 348, 1st column, 11th line from top) should have been omitted from Mr. Weston's tribute and inserted in Mr. Salter's after the line (p. 330, 2nd column, 12th line from top) "range of reading and his power of grasping the vital."

A Song

There is ever a song somewhere, my dear;
There is ever a something sings alway;
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray.
The sunshine showers across the grain,

And the bluebird trills in the orchard tree;
And in and out, where the eaves drip rain,
The swallows are twittering carelessly.

There is ever a song somewhere, my dear;
In the midnight black, or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through.

The buds may blow and the fruits may grow,
And the autumn leaves drop crisp and sere;
But whether the sun or rain or snow,
There is ever a song somewhere, my dear.

—James Whitcomb Riley.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, Kentfield, Marin Co., California.)

Helps To High Living

SUN.—You cannot believe in honor until you have achieved it. Better keep yourself clean and bright; you are the window through which you must see the world.

MON.—Your word can never be as good as your bond, because your memory can never be as trustworthy as your honor.

TUES.—Activity is the only road to knowledge.

WED.—The more a man possesses over and above what he uses, the more careworn he becomes.

THURS.—The best brought-up children are those who have seen their parents as they are. Hypocrisy is not the parents' first duty.

FRI.—Liberty means responsibility. That is why most men dread it.

SAT.—Beware of the man whose god is in the skies.

—*From the Revolutionists' Handbook, by Bernard Shaw.*

The Lazy Lad

Young Albert was a lazy lad,
And idled all the day,
He was not really very bad,
But had a slothful way.
He would not work, and even had
A great dislike for play.

On journeys he could never go,
He tried and tried in vain;
But he was always late, and so
At home he would remain,
Because he was so very slow
He always missed the train.

Once he took up a slice of bread
And looked at it in doubt,
And when they asked him why, he said
As he began to pout,
"The butter is so hard to spread,
I'd rather go without."

And when the Christmas sleigh bells rang,
And Santa Claus cried "Whoa!"
And when the reindeers swiftly sprang
Across the winter snow,
His stocking he would never hang,
Because it tired him so.

It made him tired to go to bed;
It made him tired to rise;
It made him tired to lift his head,
And tired to shut his eyes.
He would not wink, because, he said,
It seemed like exercise.

And so through life young Albert went,
A lazy, lazy lad,
He never earned a single cent,
And never wished he had.
Oh, he was very indolent,
And yet not really bad.

—*Arthur Macy, in February St. Nicholas.*

A Christmas Incident in Florence

MRS. OLIVE E. WESTON, in a letter from Florence, where she has been spending the winter, wrote, in a home letter of her Christmas there, some features of which may be interesting.

At noon Mrs. ——, a lady in the hotel, and I went to the home of the young Italian lady who comes to exchange lessons with us—English for Italian—when we were invited for 1 o'clock dinner. We each took a small gift, which is the custom here.

When we had our things off and presented our gifts we were taken to the "Sala di Pranza," where the table was laid in Italian fashion, and in the darkest corner of the room was built up a "Scene Natali." The stable, with hills in the background, rocks, streams and a plain wherein was a little lake with pebbly shores, all covered with moss and grasses, little trees, etc. On the mountains in the distance a castle was seen, and from that castle a great retinue of retainers on foot and on horseback winding down the long zig-zag road, with the three great kings, all in finest trappings, similar to Fabiano's picture of the "Nativity." In the valley were the shepherds, with all kinds of animals and many sheep; also a man fishing in the lake, etc., etc.

As usual, the stable was arranged with one side removed, to show the hayrack, which was filled with real hay, the stall covered with hay, and the Mother and Child, Joseph and the rest were all there. Through the whole scene were placed *low large* candles, about two inches high and two inches thick, of fine wax. While we stood looking matches were handed us and we were permitted to help in lighting them. The scene was brilliant, with glittering water and the golden "star in the east" appearing to twinkle. The whole scene was there throughout the dinner—a *typical Italian Christmas dinner.* The "Natali" is left there until "twelfth night," January 6, when the scene is changed, showing that the Magi have arrived and are presenting their gifts. That is the day when the Italians give presents to the children all over Italy.

In contrast to the above Mrs. Weston was invited to a 6 o'clock *Christmas goose* dinner, given by American friends who have been living in Florence several years. Two of the guests and the daughter of the house had their little dogs in their laps during the dinner, which was *"unique."* The dogs behaved well until the dinner was over and the friends sat talking, when their heads bobbed up and they demanded something either to eat or to drink for themselves. That could hardly be called a *typical American Christmas dinner.*

College Football

Several letters have come to us in regard to the exhibition at our Tremont Temple of the moving pictures of a Spanish bull-fight, witnessed by the young king and queen of Spain. We take down from our shelf a little account of college football fights, cut from an address by William Lloyd Garrison some years ago:

"Paul Bourget, the French critic, when lecturing at Cambridge, after witnessing a Harvard-Pennsylvania struggle, pronounced it 'a terrible game, a game of young bulldogs brought up to bite.'

"If military prowess is henceforth to be the aim of the republic, football is to be encouraged. It may produce Rough Riders, but what a sacrifice of educated manhood! For parents to bring boys into the world and rear them with infinite anxiety and expense, simply to be food for powder when ready to begin the labors and duties of life, encouraged to be soldiers by college presidents and professors, in causes morally indefensible, is the most lamentable waste of the most precious material in the universe."

In military prowess Grant, Sherman, Sheridan, Lee, Johnson and Stonewall Jackson stood well, and we are not aware that either of them ever took part in a gambling college football fight, or was particularly skilful in the use of his fists.—*Our Dumb Animals.*

The Ambiguous Dog

The dog beneath the cherry tree
Has ways that sorely puzzle me.

Behind, he wags a friendly tail;
Before, his growl would turn you pale.

His meaning isn't wholly clear:
Oh, is the wag or growl sincere?

I think I'd better not descend—
His bite is at the growling end.

—*Arthur Guiterman, in the November Children's Magazine.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter.

$2.00 PER ANNUM

SENIOR EDITOR: JENKIN LLOYD JONES
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENG
THE WATCH TOWER:
C. A. Osborne
Willard B. Thorp Payson S. Wild

"Entered as Second-Class Matter January 12, 1899, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

Editorial Contributors.
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James A. Blaisdell
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Joseph H. Crooker
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THE FIELD

"The World is my Country, to do good is my Religion."

Announcement

The senior editor of UNITY is to give the Founder's Address at Leland Stanford University March 9. This will carry him to California for his annual March escape from Chicago. He will be glad to make such engagements to lecture or to preach as time and distance will permit. Rev. Earl M. Wilbur, 2417 Bancroft Way, Berkeley, California, has kindly consented to arrange the itinerary, and applications should be addressed to him.

Foreign Notes

CALVIN AND SERVETUS: THE MONUMENTS AT GENEVA AND AT VIENNE.—The resolutions presented to the International Congress of Religious Liberals and the action taken at the session in Sanders' Theater as a sequel to Professor Montet's masterly presentation of the plans for the celebration of the fourth centenary of Calvin did not pass without note or comment in Europe. Professor Jean Réville, in the *Protestant* of Paris, and Rev. A. Altherr, in the *Schweizerisches Protestantenblatt*, discussed the vote, and both were quoted at considerable length in the *Semaine Religieuse* of Geneva, to mention only what has come under my eye.

Professor Réville, after reporting to his constituents the text of the resolution commending to liberals the proposed monument of the Reformation at Geneva, goes on to say: "This resolution called out protests. It takes more than the average knowledge of history to recognize in Calvin the founder, unconscious beyond a certain point, no doubt, but still, in spite of everything, the inspirer of modern civil and religious liberty. He would have condemned them, could he have foreseen them, but they are, nevertheless, the necessary and inevitable result of his principles. He did much more to prepare them than the Anabaptists of the sixteenth century. The facts prove it. Up to the present time the only men who have been able to create and to maintain free societies are those who have passed through the Calvinist education: the Huguenots, the Gueux, the Puritans, the dissenters of England and America. When one has lived for a time in these environments, one comes to feel that there alone freedom rests on the bedrock of the soul."

Foreseeing possible objection to the Calvin resolution, the committee on resolutions had prepared another, which they regarded as the necessary complement of the Calvin one. This was an expression of sympathy with the movement now on foot to erect a monument to Servetus in the old city of Vienne, France. The latter resolution was adopted unanimously, but there were some vigorous negatives in the vote on the former.

The Rev. Altherr's comment led to discussion, a subscriber to the *Schweizerisches Protestantenblatt* writing to that journal as follows:

"I presume I have not been the only one to shake the head on reading those singular resolutions of a Liberal Congress, which would fain honor at the same time, by simultaneous monuments, the burner and the burned, a champion and a persecutor of freedom of thought. That is truly American! . . . It seems to me when a man has soiled his hands with blood through religious hatred, he has been guilty of fanaticism just as much as the Roman inquisition, whatever may be his merits in other respects. Zwingli would never have done as Calvin did, and I cannot get up any enthusiasm for the latter reformer nor for the resolutions of the Boston Congress; nor am I the only one who cannot."

To this Mr. Altherr replied: "I can well understand your condemnation of Calvin. But, on the other hand, this man in passing over to the camp of the Reformers made such great personal sacrifices and contributed in so extraordinary a manner, by his writings and his work, to the diffusion of protestantism in Geneva, in France, in England and in Germany, that I, for one, heartily vote for his monument. But that great and dear Zwingli, whom you invoke against Calvin, did he not drown three Anabaptists in the lake of Zurich? (You are perhaps unaware of that fact), but that did not prevent his having a monument. At that time it was still believed that it was permissible, and indeed obligatory, to use constraint in matters of faith. Even Luther sanctioned the use of violence at the time of the Peasants' war."

The editor of the *Semaine Religieuse* points the moral still further as follows: "Mr. Réville is right; it is difficult to make people understand these things who have not the historical education necessary to put an historic personage back into the setting of accepted ideas and usages of his time. Those who object to the erection of a monument to Calvin, because of his treatment of Servetus, might just as well have objected to the erection of a statue to J. J. Rousseau, who, two centuries after the Reformation and only thirty years before the French revolution, still declared, in his *Contrat Social*, that any citizen refusing to accept by oath the civil religion imposed on the state by the popular will, must be banished from the republic and one who, after having made such a profession of theistic faith, should act as if he did not believe it, must be put to death."

Meanwhile preparations for both monuments are advancing and details appear from time to time in the secular and the religious press. The current issue of the *Protestant*, for example, clips from the *Signal*, of Paris, an article apropos of the Servetus monument in which the writer holds that the Viennese activity and interest in Servetus is due far less to any services the great Spanish physician rendered to their ancestors than to his burning at Champel.

French protestants, it would seem, have responded in considerable numbers to the appeal for funds, but their ardor has been somewhat chilled by certain addresses in which the condemnation of Servetus by the Genevan authorities was made the point of departure for certain statements in which all religions were indiscriminately condemned and made to appear as so many instruments of oppression with which the modern world is about to do away.

Recalling the previous announcements in a widely distributed circular, to the effect that the only purpose of the proposed monument was to exalt liberty of conscience, and by no means to make an anti-religious or anti-protestant demonstration certain persons felt moved to point out, through the press, the seeming incongruity between these statements and recent addresses. They received in reply personal letters, very courteous and liberal in tone, but in the meantime, the public at large, quite unaware of these letters, is left under the impression of the objectionable addresses, which have fixed more firmly the impression that religious men are dangerous to liberty, and that they would logically still burn today, if they had the power, those whose thought is not run in the same mold as that of their fellows.

While not regretting or withdrawing any aid or sympathy already given, it is suggested that for the future protestants will perhaps do well to hold aloof.

In Geneva plans for the Reformation monument are progressing, more satisfactorily in some directions than in others. The question of location seems to be still, to a certain extent, an open one. While all the more strikingly original suggestions as to location and treatment have been definitely set aside, a difference between the committee and the city council leaves the precise spot still in doubt, though it seems that it is to be somewhere within the limits of the old Botanic Garden. The work of collecting funds is progressing favorably and though the committee is, of course, unaware what will be the ultimate sum at its disposal, it has called for competi-

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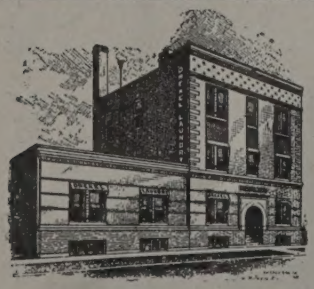

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